

A
S E R M O N
P R E A C H E D A T

the last generall Assise holden

for the County of SOMMERSET
at TAVNTON.

By *William Sclater* Batchelar in
Divinitie, and Minister of the Word of
God at PITMISTER.



L O N D O N,
Printed by *Edward Griffin* for *Henry Fetherstone*,
dwelling in *Pauls Church-yard* at the
signe of the Rose. 1616.



To
THE WORSHIPFULL
M. Iohn COLLES Esquire,
*Hgh Sheriffe of Sommerfet, Mercy
and peace be multiplied.*



*SR, I here tender to your
view my Sermon pre-
ached at your instance,
heard with your best at-
tention, pressed to the Presse by im-
portunitie of friends : occasioned by
those many abbreviations, whereto the
iniunction of breuitie from superiours
forced me. The summe of the whole
is this: Therein see you your station in
the Common-wealth warranted by
Gods ordinance : the rich Grace of*

A 3

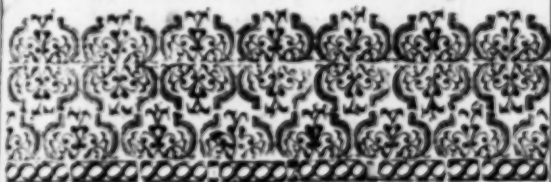
God

The Epistle Dedicatorie.

God in your aduancement to so eminent dignitie : withall, the dutie the Lord expects from you in respect of your aduancement. To preuent pride, you are remembred of humane frailtie: to procure vprightnesse in proceedings iudiciall, the terrours of the Lords iudgement are offered to your meditation. Vse it as your direction to these ends : and thus thinke of the Author, he had rather be deemed any thing then vnthankfull. So with my prayers to God for continuance and multiplication of all heauenly and earthly blessings vpon you,
Frest

From Pitmister, Your thankfull and
Iuly 25. 1616. obseruant welwiller,

WILLIAM SCLATER.



A S E R M O N
P R E A C H E D A T
the last Generall Assise holden
for the County of Sommer set
at T A V N T O N.

P S A L. 82. 6. 7.

6. *I haue said ye are Gods, and ye all are sonnes of
the most high.*
7. *But ye shall die like men, and fall like one of the
Princes.*



He Prophet, whether *Asaph* or
David, hauing taxed the iniustice
of the Iudges of that time, and
addrelling himselfe to denounce
Gods iudgement against them,
in these words seemes to preoc-
cupate the secure thoughts of their pride. Gods
they were by office on earth, without controll
therefore of men; and, as they seemed to conceit,
exempted from censure of God himselfe.

The

The answer is in the person of God : 1. by confession, Its true, *I haue said ye are Gods* : 2. by correction, *but ye shall die as men*.

In the words are two things obseruable: 1. the dignitie of the Magistrates office ; 2. the infirmities of their persons : their dignitie amplified, 1. by the author, *God, I haue said* ; 2. by the eminence, *ye are Gods*.

Their infirmities noticed in their death, in their fall ; both amplified by similitude or paritie ; *ye shall die like men, and fall like one of the Princes*.

First of the author : *I haue said*. This *dixi* of the Lord for Magistrates office, sounds aloud in Scripture, in nature, in heauen, hell, the creatures, mans nature and conscience.

a Pro.8.

* *By me Kings raigne*, saith Gods essentiall wisdom : he meanes not only by the secret disposition of his prouidence, but by expresse warrant of his ordinance. The Apostle in new Testament (to prevent the idle exceptions of Anabaptists)

b Rom. 13. 1.

* *Aug. contra
Faust. Manich.
lib. 22. cap. 7.*

There is no power but of God : * *Sine iubente, sine sinente*, saith *Augustine*, by Gods either commission or permission : thats *Augustines* glosse: the text addes more : *The powers that are, are ~~in mundo~~*, ordered and ordained of God. * The persons are sometimes intruders, as in case of vsurpation ; sometimes abusers of their authoritie, as when they tyrannize : but the powers themselues haue God for their author.

* *Theophylact.
in Rom. 13.*

c 1 Pet. 2. 13.

S. Peter indeed calls them *humane ordinances* ; but hee speaks of the seuerall formes, not of the substance of gouernment.

In

In nature it selfe are found impressions of this ordinance: in heauen amongst Angels are ^d *principalities and thrones*. And there is an ^e *Angel*, *Michael the Archangell*. Amongst the Spheres, there is one first moueable commander of all the inferiours with his motion. Amongst Starres, there are greater and lesser lights, rulers amongst the rest. Yea such a power there is of this *dixt*, that the sound thereof hath pierced downe to hell. Deuils haue their principalities, not onely ouer other creatures, but respectiue amongst them selues: therefore it is said, ^f *the Dewill and his Angels*, and ^g *Beelzebub the Prince of Devils*.

d Eph. 1. 21.

e Iude 9.

f Mat. 25. 41.

g Mat. 12. 24.

To say nothing of bruit creatures, amongst which yet Philosophers haue obserued a perfect forme of regiment and policie: in man that *unusquisque*, how doth euery thing pleade for gouernment? his constitution, his inclination, his conscience. So hath God tempered him in his fabricke and constitution, that we shall see in euery part of his nature something that rules, something made to be ruled. In the composition of his body there is an element predominant; the soule hath ouer the body *Imperium naturale*; the minde ouer the affectuous part *Imperium politicum*. If nothing else euince it, that awfull submission to regiment, which conscience suggests to sauaiges, sufficiently proues it. As farre as that principle is heard of, that there is a *Rex Regum*, and *Dominus Dominantium*; where euer its knowne that *there is a God that iudgeth the earth*, its knowne also and receiued, that there are nominall Gods on earth, with reue-

rence next to the supreme Maiestie to be adored. Amongst the barbarous Nations of late discouered, hath beene found, as some religion and worship of God, so some forme of policie and ciuill gouernment. Let it bee true that *Tully* hath in commendation of his Oratorie, that it first drew into ciuill communion the disperfed and brutish companies of men : yeeld that that others haue, that fiction of diuine visions procured authoritie to lawes: let these be meanes: some principle there must be acknowledged in mans nature, fit to acknowledge equitie of such constitutions. * *Aristotle* saith there is in every man *an* ^{an} affectuouse and no lesse then impetuous inclination to such societie. And if any be vnfitted for that state, he is *inhuman*, a brute; if any need it not, he is *superfluous*, God. But ouer and aboue all this, it more then seemes that naturall conscience, amongst other common notions, hath receiued the impression of this principle: how else comes it, that (a few extrauagant natures only excepted) such awfull submissi- on is found in all, to men of our owne mould? yet in our apprehension clad with such venerable ma- iestie, that the culpable scarce behold them with- out trembling; and the guiltlesse yeeld willing reuerence to their persons. So euery way hath God pleased to make knowne his ordinance for magistracie.

It were wonder such a principle should finde opposition in the nature of man, by nature the most sociable of all sensible creatures: more strange, that amongst Christians (as they would be

* *Arist* 10th sic.
lib 1. cap. 2.

be esteemed) this constitution should be thought either Heathenish, or Iewish. In a word, two sorts of men we finde opposite to this ordinance: First are they that out of a vicious disposition of their hearts, desire to liue as *Iob* saith they are ^b borne, *like the wilde Asse-cols in the wildernesse*: and for none other thing dislike gouernment, saue onely that it restraines their vnbridled corruption. That bruitish strumpet in the Poet quarrels at Gods providence, that hauing set no bounds to the lust of beasts, hath taught men to reuerence the bond of blood. A generation fitter to be confuted with a clubbe then with an argument. There once was such a state of Gods people the Iewes, liuing without controll of authoritie: see to what extremities corruption breakes forth, notwithstanding all the reuelations of Gods will from heauen, and the fresh memorie of his vengeance vpon the *Canaanites*: the grossest Idolatrie, and most vnnaturall lust they are carried headlong into. The reason is noted: *In those dayes there was no King in Israel, but every man did what seemed right in his owne eyes.* And it was a prudent obseruation of that States-man in the remembrance of *Nerua* his raigne: *Its better to liue where no: king, then where all things are lawfull.*

The second sort is of them that vnder pretence of I know not what Christian perfection, haue abolished Magistracie amongst other Iewish constitutions, and limit all precepts of subiection giuen in new Testament, to Magistrates heathenish. Let vs see a little whether the ordinance

h Iob 11. 12.

*i Iudg. 17 5. 6.
Iudg. 18. 1. 30.
Iudg. 19. 1. 22.*

k 1.Tim.2.13.

were in likelihood temporarie. First, we know no transient ceremonie that had place in mans innocencie; and haue reason to teach, that euen in innocencie there was a subordination of one to another, though without paine as now it is. That reason of the Apostle, *Man was ^k first formed, of him and after him the woman*, had place in state of innocencie.

l E. h 2. 14.

Besides, we hold it a rule, what euer ordinance knits man to God, man to man, is of perpetuall vse to the Church of God: and so much onely of lew with ordinances we thinke abolished, as alienated man from God, or man from man. Therefore of difference of meats, wee say it was temporarie, it was part of the ¹ *partition wall* betwixt lew and Gentile: therefore of rigour and iustification of the law morall, its also abrogated, because it maintained separation betwixt God and man. So wee tremble to thinke of Magistracie.

m 1. Cor 12.

To bee short, if the ordinance were lew with, what's the reason *Paul* reckoning vp the gifts of God for right ordering of the Church of new Testament, amongst others mentions ^m *gouernments*, that is, gifts of gouernment? Questionlesse hee saw, that euen in state of greatest perfection among Christians, there were that should neede restraint by gouernment; and whose best safetie should stand in this, that they were assigned to the regiment of others. Let vs see whether in likelihood the authoritie be limited to Magistrates heathenish. The title of Magistrates is, to be ⁿ *Ministers of God*; their end and vse, the good of the Church.

n Rom. 13.4

Church. According to this glosse of Anabaptists, the honourablest place of seruice to God is appropriated to Ethnickes, and therein Christians without intrusion cannot meddle. Their end, the good of Gods Church, which who can but absurdly imagine, should flow more kindly from heathenish, then from Christian Magistrates?

Pauls counsell is to ° pray for Kings, and those in authoritie, that they may be converted; withall hee intimates the good issues flowing from their conuersion, *peace, honestie, godlinesse*, to the people of God. It were strange that from Princes heathenish we should expect furtherance in godlinesse and honestie, and not rather from them conuerted to Christianitie: nay, why pray wee for their conuersion, if from their Ethnicisme such gracious furtherances may be expected?

Its promised as a blessing to the Church of new Testament, that shee should haue *Kings her nursing Fathers, and Queenes her nursing Mothers*. Neuer saw the Church Christian this promise accomplished, till the happy conuersion of *Constantine* to Christianitie; except to sucke the blood of the Church, were to be nurses to the Church, such fauour neuer tasted hee from heathens. It remaines then, that notwithstanding those caillsome exceptions of licentious Anabaptists, magistracie hath Gods ordinance to commend it to the perpetuall vse of the Church to the end of the world.

This comfort ariseth to Magistrates from this

o 1.Tim.2.
1.2.3.

p 1Co.4.9.23.

meditation ; that they know their standing warranted by Gods ordinance.

Thus of the author of their authoritie : let vs consider their eminence.

Ye are Gods.] The impertinencies of *Hierome* and *Augustine* in their Commentaries, extending the dignitie to all Christians, the circumstances of the text apparantly discouer. To Magistrates, not to all Gods children, its said, *ye are Gods*: Gods, 1. by analogie : 2. Gods by deputation: 3. Gods by participation. The expositions haue some shew of difference, but are all coordinate. The analogie stands in semblance of actions and employments to those of the great God of heauen and earth. As hee hath his seat for iudgement, so these their Tribunals and iudiciall Thrones, wherein to iudge of the actions of men: * *tanquam in hoc Deum imitantes*, saith *Theodore*. There is ⁹ one Law-giuer, saith *S. Iames*; hee meanes *primarius*. And yet of Princes, saith the wisdom of God; *Ey me* (that is, by my allowance and inspiration) *Princes decree iust things.* *Vengeance is Gods, he will repay it*; yet Magistrates are *Ministers of God to execute vengeance on those that doe euill*. I am loth to make them transcendents; yet such sure is their authoritie on earth *supra seriem*: without controll of any, saue of that *Rex Regum*. * *Colimus Imperatorem* (saith *Tertullian*) *ut hominem à Deo secundum, & quicquid est, à Deo consecutum, solo Deo minorem*. We reuerence the Emperour as a man next vnto God, and as one that hath whatsoever he hath from God; inferiour to God only.

* *Theodoret. in*
Psa. 81.
q. Luc. 4. 12.

r *Pro 8. 15.*

f *Rom. 12. 19.*

t *Rom. 13. 4.*

* *Tertullian. ad*
Scapulum.

it behouesh thee, saith * *Agapetus* to the Emperor of his time, to charge upon thy selfe a necessity of keeping the Lawes, as having none on earth that can compell thee. So stand the Analogy.

Gods by deputation, " yee iudge not for men, but for the Lord, saith *Iehosaphat*, the * iudgements is Gods saith *Moses*. Magistrates are his mouthes to pronounce, his hands to execute it. Kings and Princes are Gods vicegerents on earth, by whom as by second causes he governs the world. Therefore *Samuel* being contemned in his authoritie, when he puts vp his complaint to God, receiues this answer, *The people had not reiected him,* * but God. *Curtius* scil. *vices gerebat*, saith *Aquinas*, *de regimine principum*.

Gods by participation; * *Participando sunt Dii* saith *Augustine*, *tantum luminis illuminantur*. As starres participate their light from the sunne, the *primum lucidum*; so these their authoritie from the supreamie maiesty. The glorious maiesty of God hath pleased to cast on them, some beames of his own excellency, to make them venerable in the eyes and hearts of men. Yee haue heard your dignitie; I beseech you take notice of your duty.

Its true I confesse, this eminence of dignity is originally in the supreamie Magistrate, yet is there a streame thereof deriued to his delegates, which yee are. Thus thinke, the higher the Lord hath aduanced you, the more he expects to be honoured of you. The rule is *Leuit. 10. 2.* God will be sanctified in those that come neere him; either by a more then ordinary measure of holinesse in their

liues

* *Agapet*, in
papa ad iustitiam,
1m.

u 2. Par. 19. 8
x Deut. 1. 17.

y 1. Sam. 8. 7.

Augustin, in
sua tractat.
48.

2 Deut. 17. 19

Leuit. 4.

* *Plutarch in
precept. Repub.
gerend.*

liues, or by his extraordinary vengeance. Ye vterly mistake the matter, if because yee haue the moderation of humane Lawes, yee thinke your selues exempt from strictest obseruance of the Lawes of God. Kings themselues haue charge, ^{*} *to read in the Law and to feare that God* that hath so highly aduanced them. And sure it is, whatsoeuer we thinke; sinnes take their greatnesse in part from the greatnesse of the persons by whom they are committed. The sheckle of the Sanctuary, was double in weight to the common sheckle; to peize aswell the sinnes of the Priests, as the offerings of the people. The expiatorie sacrifice, for the sinne of the Priest, was as great as that for the whole congregation. The reason I thinke is all one for the Magistrate. Gods mercy as great to him in his aduancement; his sin in the issues as pernicious.

If that preuaile not, weigh well how euery way quartel-some at the liues of Magistrates the people are. * *Cimon* at Athens was taxed for this, that sometimes he dranke wine. Romanes, that could finde no other fault in *Scipio*, made his sleepe a matter of imputation. In *Pompei* the great it was made matter of criminous obseruation, that hee scratched his head with one finger. And generally you shall finde it true that *Plutarch* obserued; As the least blemish in the face, be it but a wart, is more conspicuous and troublesome, then were deformed scarres in the rest of the bodie; so the moates of rulers liues, seeme beames in the eyes of the people.

Con-

Consider also how prevalent your examples are, either in good or euill: if good, none so effectuall or wholsome; if ill, none so pernicious for imitation. Saith *Paul* to *Peter*, *Why^a constrainest thou the Gentiles* to bee circumcised? what compulsory worke had *Peter* ouer Gentiles? how constraines he them to circumcision? his gifts, and gracious carriage, had wonne him esteeme in the Church of God, and his example seemed a Law; therefore said *Ierome* truely; *Coegit non verba sed exemplo*. As in sayling, saith *Agapetus*, the error of an ordinary ship-man brings little detriment to the burthen, but the mistake of the Steres-man, or Pilot hazards the whole voyage: So in the Common-wealth, the sinnes of the *vulgus* doe little harme by infection; but the euil example of eminent Rulers, are no lesse then pestilent and banefull. Now blessed be God that hath inclined your hearts, to more then wonted conscience of the Sabaoth; my hope is, former neglects haue beene lamented. Gods people, I dare say, blesse his name for the amendment. But this I assure you, howsoever the oddes be great betwixt the important affaires of a Kingdome, and the base pleasures of the multitude; yet more preuailed the example of you mortall gods to incourage to prophaneesse then the example of the great God of heauen and earth, propounded^b in the precept, to perswade the sanctifying of the Sabaoth.

If none of these moue, weigh well, how according to rules of Scripture, the sinnes of others,

C

com-

^a Gal. 2.14.

*Agape. quia
lucra.*

^b Exod. 20.11

c Nehr. 13. 17

d Psal. 130. 3

e 1. Cor. 13. 5.
f Eccles. 10. 20* *Augustin. de
ciuit. Dei lib. 5.
ap 27.*

committed by any our occasion, become ours by iust imputation. *What enill is this that^e yee doe in breaking the Lords Sabaoth?* said *Nehemiah* to the Rulers of Ierusalem; that sinned, not by personall commission, but by partiall conniuece, and toleration of the sinnes of others. Now, God bee mercifull to the sinnes of our persons. *If thou shalt be extreame to marke what in our owne liues wee doe amisse,* ^d *who shall be able to abide it?* To these, if the burthen of other mens sinnes be added, committed by any our occasion, how can our soules but sinke vnder the weight to the bottome of the nethermost hell?

Pardon my length in this admonition: the hearts and liues of your Lordships are to mee vnknowne ^e *charitie bindes me to thinke the best*; and I haue learned of *Salomon*, ^f *not to blaspHEME eminent Rulers, no not in my secret thoughts*. Your wisdom I presume hath learn'd to interpret admonitions, not alwaies as imputations, but when we are guiltlesse, as preuentions.

But shall I tell you what is obserued in our petty gods? our *Dij minorum gentium*: *Mentior*, if their liues proclaime not, that they thinke authoritie an immunitie from obedience to the Lawes of God: and so liue, as if they fancied no other happinesse in their dignities, then that they bring with them license to sinne without controll of any. *Tully* tells of one, * *Qui peccandi licentiâ Felix appellabatur*, had gotten him *Felix* almost for his surname, because hee was a licentiate in sinning. *O miserum*, said *Augustine*, *cui peccare licebat*

bat. Wretched man that had license to sinne. Let that happinesse betide that person with whom God is angry for euer.

And generally yee shall obserue, euen superlatiue sinnes proue diminutiues when they fall into great persons. As the audacious * Pirate challenged by *Alexander* for infesting the sea, made answer freely; *Because I doe it in a Fly-boat I am called a Pirate; because thou in a great Navy, thou art called an Emperour.* That which we silly men call the language of hell, profane dalliance with Gods name in common swearing, amongst our gallants hath the esteeme of Reticue; and oathes they reckon amongst the ornaments and flowers of speech; they serue to fill vp the hiatus of their broken sentences. Voluptuous lyuing, to eat, drink, sleepe, and rise vp to play, wee in our simplicitie terme the life of a beast. That *bonum pecudum*, great ones count their felicity, and haue closed it now in their definition; what is a Gentle-man but his pleasure? * *Vox pecudis non hominis*, saith *Tully* truly, As if they were made in the earth, as *Leuisthian* in the sea, for nothing but to take their pastime therein. What should I speake of that gluttonous bouzing, taken vp in great houses, as part of their deuotion? as *Ambrose* notes the beastly custome in his time. *Bibamus pro salute imperatorum, & qui non biberit, sit reus in deuotione.* Let vs drinke to the health of the King, who so pledged not his health, let him bee culpable in point of deuotion. O obsequie of pious deuotion saith Saint *Ambrose*, ironically, or rather ô

* *Augustin. de
C. uirar. Des lib.
4. cap. 4.*

* *Cicer. Tuscu.
quæst. lib. 1.*

* *Ambrose de
Heret. & Ieiunio
cap. 17.*

g 1. Tim. 3. 1.

foolishnesse of men, that thinke drunkennesse a sacrifice to God; as if the God wee serue were as *Bacchus* the Idoll of the heathen, to be propitiated with intemperance. *¶ Oremus pro salute Regum*, pray for the health and saluation of Kings, that's *Pauls* deuotion. If such be your liues, this your obseruance of that God that hath so highly aduanced you, take heed it proue not your portion at the last, that the wise man hath; *Potentes potenter tormenta patientur*, mighty men shall bee mightily tormented.

h 2 Chron.
19. 7.

One thing more let mee adde on this ground, as more neerely concerning your Lordships: Analogie you haue in dignitie to the great God of heauen and earth: I beseech you be carefull in your executions to maintaine the proportion. *Iehoshaphat* hath particularized it in his charge to the Iudges of his time, vpon this ground, either of analogie, or depuration: *Ye iudge not for men, but for the Lord, therefore let the feare of the Lord bee vpon you; take heed and doe it, for there is no iniquitie with the Lord, nor respect of persons, nor taking of gifts.* The charge runs often for impartialitie in iudgement: ye shall iudge the small as well as the great, and haue no respect of persons in iudgement; not feare the face of the mighty, nor esteeme a poore man in his cause: not fauour the person of the poore, nor honour the person of the mighty. Know it for suretie, iniquitie dwels not all in cottages, but findes entertainment in sieled houses. I would they were not, some of them, as its said of *Shinar*, *the land where wickednesse is settled*

i Zech 5. 11.

led as upon her owne base. *Jeremy* in the search hee made in *Ierusalem* for a man, found goodnesse as rare among ^k the great ones, as amongst the *vulgar*. The state of our time and Kingdome is not much vnlike. My counsell is this onely : Let neuer cauillers haue cause to say of our lawes, as *Anacharsis* spake tartly of those of *Scythia*, they are as spiders webs, the great flies breake thorow, the smaller onely are holden.

For gifts, how professeth the great Iudge, that herein requires your imitation, a holy scorne of them ? ^l *Thousands of Rammes, and ten thousand riuers of oile*, none of these so precious in his eyes, as is the preferuation of iustice. Let the same minde be in you. What *Peter* speakes to *Simon Magus*, say you to corrupting bribers ; ^m *Thy money perish with thee*, that thinkest so sacred a thing as iustice, may be peruerred by money. Withall forget not what *Augustine* admonisheth, that there is something equiualent to a bribe, as much tainting the soule with guilt of iniustice, whether it be done *prece* or *pretio*, *timore* or *amore*, the sinne is the same. *Pilate* perhaps could wash his hands of bribes, not therefore of Christs bloud. The feare or fauour of *Casar*, suggested by the people, (ⁿ *Thou art not Casars friend*) was equiualent to a bribe, and swaied him against iustice to condemne an innocent. The ^o Iudges of *Israel* that sentenced *Naboth* to death, wee reade not to haue beene corrupted with bribes ; but there was something equiualent, for which their soules to this day frie in hell, except they repented ; whe-

k Ier. 5. 5.

l Mic. 6. 7.

m Act. 8. 20.

n Ioh. 19. 12.

o 1. Reg. 21. 9.

10. 11. 12. 13.

14.

ther it was feare of *Iefabels* violence, or hope of fauour and preferment by her, that procured their cruell obsequiouseffe to her bloudy mandate. My Lords, hee that said *ye are Gods*, requires you in iudgement to put off all partiall humane affections, and to frame your proceedings to those of the great Iudge of heauen and earth: so doing, his promise is *to be with you in the cause and iudgement*. Giue leave now a little to direct my speech to those of inferiour ranke imploied in this seruice: they haue also their meditations naturally afforded from consideration of your dignitie. Consider it seriously, beloued Christians, you that haue to deale, whether by way of information, or testimonie, or howsoeuer. They are Gods by office and deputation, before whom ye stand; and the great God of heauen and earth *protesteth his presence in the assembly of his Vicegerents*. Know for a suretie, yee haue God a spectator, a witnesse, a Iudge of all your proceedings. The obligation of an oath is sacred, wherein you *contest the diuine Maiestie, and engage your soules to his wrath*, in case you deale falsly or fraudulently before his Deputies. Let the feare of the Lord be vpon you. Tremble to play with the name of God in an oath before his Vicegerents. The sinnes of the Country you cannot be ignorant of, they are growne *clamantia*, and the sinners of no lesse then Sodomiticall impudencie: *They declare their sinnes like Zodom, and hide them not*. The modestie of *Pauls* times is long since worne out of vse. It was wont to be said, *They that are drunken, are drunken*

p 2 Chro.
19.6.

q Psal 82.1.

r 2. Cor. 1.23.

f Isa. 3.11.

t 2. Theff 3.7.

drunken in the night: and the speech was once proverbi-
all, *He that enill doth, ^u hates the light*. Deeds
of darknesse are now done at noone-day; and
gluttonie is now no longer matter of ** chambering*,
the very streets are filled with filthy vomitings.

^u Ioh. 3. 20.

^x Rom. 13. 13.

I could wish it were matter of inquirie by your
Law, the horrible dalliance with Gods name in
vaine swearing; and can but wonder, how in a
Christian Kingdome, a sinne of so great impietie
hath so long wanted restraint by penall lawes.
The names of Princes wee are iustly tender of,
and the reproachfull traducing of their persons is
in some cases capitall. For my part I could wish
Moses Law reuiued, *Who so blasphemeth the Ruler of
the people, shall be put to death*: but withall cannot
but lament, that the dreadfull name of the Lord
of hosts should be so freely permitted to the pro-
phane abuse of euery godlesse miscreant; and
shall neuer thinke the Kingdome secured from
Gods wrath, till such time as wee haue learned to
** feare an oath. Because of oathes ^z the Land mournes*.
And questionlesse that damned crue of mercena-
rie periurers issueth out of this damnable crue of
common swearers. Through too much familia-
ritie with oathes, Gods name is growne into con-
tempt; and whilest men make no conscience of
swearing vainly, they grow at length to make as
little of swearing falsly.

^y Eccl. 9. 29.

^z Ier. 23. 10.

That of Recusancie I know is commonly mat-
ter of inquisition; and yet to this day, the seue-
rall sorts of Recusants are either vnknowne, or
winked at. There are besides our superstitious
Recusants

a Heb. 10. 25.

Recusants the Papists, and the curious Recusants, the brethren (as they would be called) of the vnbrotherly separation, a sort of prophane, I know not whether I may say Recusants or Negligents: men that out of a godlesse disposition, in very contempt of all Religion, *" forsake our assemblies.* The liuing God is scarce serued with such deuotion in his Temple on the dayes of assembling, as *Bacchus* the Idoll of the heathen by these men vpon their Ale-bench. I beseech you that haue to deale by way of information, of all others let not these profane persons be forgotten. We wonder much without any cause of wonder, at the multiplying of Recusants. Know this for a rule, *Poperie hath a naturall issue out of prophanenesse.* And wee haue no reason to maruell that men should fall from atheisme to superstition, from prophanenesse vnto Poperie. Its Gods iust iudgement on them *that haue not* ^b *receiued the loue of the truth, to send vpon them strong delusions to beleue lies, that they all might be damned that beleued not the truth, but had pleasure in vnrighteousnesse.*

b 1. Theff. 2.
11. 12.

Lastly, (that no sort of men may lacke their portion) are they Gods Vice-gerents that are authorized to iudgement? Mee thinks then they should tremble that haue to deale by way of aduocation or pleading, to giue patronage to an euill cause. How true it is I say not; but its *vix populi*, that Lawyers in their couetousnesse are of *Abolams* minde in his ambition; *" Euery mans cause is good, it lackes but indifferent audience.* Its an ill cause, they say, that admits no colour, that findes

c 2 Sam. 15. 3

findes no aduocate; a rough stone sure, that some men cannot make smooth. But ^d *woe to him*, saith *I say, that speakes good of euill, or euill of good: and* ^e *He that iustificeth the wicked, and he that condemnes the righteous, euem they both are abomination to the Lord.* Proceed we now in the text: *And yee are all the children of the most high.*

There is a childe by generation, the expresse character of his Fathers person: so Christ the *paragone*, *Virgine*, the ^e *enely begotten Sonne of God.* There are sonnes by creation, and specially of resemblance in puritie; so are Angels called ^e *the sonnes of God.*

Sonnes by adoption and regeneration; so all the ^b *faithfull*: it were comfortable if so were also all Magistrates.

Children by semblance of maiestie and glory, as Gods *liuely* ⁱ *images in authoritie*: so Magistrates and whomsoever God hath inuested in the glory of ruling power.

Are they all in this sense sons of the most high? What say wee to the case of impierie? Suppose them impious, said ^{*} *Amarnus*. All title to dominion hath foundation in the grace of iustice and charitie; therefore impious men haue no lawfull dominion, but by impietie make forfeiture of their authoritie.

Thus wee distinguish: Its providence, not grace, that disposeth ciuill titles: grace, not providence, that makes them comfortable. It is true in a sense, impious men are all vsurpers in whatsoever they enioy: the aire they breath in, the

D

earth

d Isa 5.20.

e Pro. 17.15.

i Ioh. 2.16.

g Iob 1.6.

h Ioh. 1.12.

i 1. Cor. 11.7.

* *Question.*
demonic.
 10. 10. cap 4.

1. Cor. 3. 22.
23.

* *Augustin. de
Citat. Dei.
lib. 5. cap. 1.*

1. Tim. 2.
* *Orat. Mel-
chior. 16. 3.*

m 1. Sam. 26.
10. 11.

earth they tread on, the meat they eat, the clothes they are warmed with, ^k *are not theirs* ; I meane by spirituall right, that can giue them comfort before God : yet haue they a title indefeisible amongst men, by birth-right, succession, election, or if there bee any other course that prouidence hath chosen, thereby to deuolue such titles vpon them. Therefore wee say as *Austin* truly : * *Qui dedit Mario, ipse & Casari* ; hee that gaue the Empire to *Marius*, gaue it also to *Cesar* ; hee that to *Augustus*, the same to *Nero* ; hee that to the *Vespasians* the father and sonne, those sweete Emperours, the same to that most cruell and bloody *Domitian*. And in a word, hee that to *Constantine* the Christian, the same to *Julian* the Reuok. ¹ *Pray for Kings*, saith *Paul*, yea though they were such as * *gentiliter vixerunt*, said *Optatus Mileuanus*.

What say we to the case of tyrannie? Suppose them tyrants; retaine they still their honourable title and function?

Answer. If by tyrannie they meane vsurped regiment, perhaps its true that *Albertus* hath; subiection may bee performed, *quoad sustentiam* ; needes not bee performed *quoad obedienciam* : our patience may beare their tyrannie ; our conscience seemes not bound to yeeld them obedience. If by tyrannie they vnderstand ordinate power degenerating into crueltie by abuse, howsoeuer Papists and some other Diuines giue libertie with cautions to throw off the yoke, yet *vetera vera* : ^m *The Lord shall smite him, or his day*

day shall come, or he shall descend into battell and perisb. But God forbid that I should stretch forth mine hand against the Lords anointed, saith Dania of Saul, a tyrant by abuse of power, though not by vsurpation. Their vnction makes them sacred: the hurtfull touch of their persons makes the subiect sacrilegious. They are *flagella Domini*, as is said of *Asbur*, the Lords * rods to chasten the securitie and disobedience of his people: yet so his rods, that the Lord onely hath authoritie to cast them into the fire.

n 16. 10. 5.
Ver. 11.

What thinke wee of the state of incorrigible heresie, attended with excommunication? Popish diuinitie is knowne: the subiect (they say) is absolued from his allegiance.

I meane not to enter the question, whether Kings be subiect to that censure: its probably disputed both wayes. Yeeld that *Ambrose* did iustly with *Theodosius* in that * abtention; for I professe I am yet to learne whether it were a compleat excommunication: but yeeld it *ex abundante*.

* Theodor.
1. 1. 1. 1. 1. 1.
lib. 5. cap. 18.

The sentence of our Sauour is direfull; *Sicut Ethnics*: * *Let him be to thee as an heathen or Publican*. Grauius est, saith *Augustine*; * *Its more then if a man were slaine with the sword, or consumed with fire, or cast to wilde beasts to be deuoured*: yet is it but a *tangquam*, not a *plusquam*. It makethem as Ethnicks, not in worse case. Suppose them therefore in case of Ethnicks being excommunicate: is not loyaltie to bee performed to Ethnicke Kings? What was the state of Emperours and

o Mat. 18. 17.

* Aug. 1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.
c. 17.

p Rom. 13. 1.

q Ier. 19. 7.

Kings when the Apostles gaue those precepts of subiection, but heathenish ? yet is it their constant rule, *p Be subiect to the higher powers.* And saith the Lord by *Jeremy, q Seeke the peace of the Land whither I haue caused you to bee carried captiues, and pray vnto the Lord for it.* And who but he that hath sold himselfe to worke wickednesse in the sight of God, dares teach, that excommunication makes parricide lawfull to the childe ? or that children are absolved from duty to parents lying vnder the sentence of excommunication ? Or why should wee thinke it brings more detriment to authoritie in the weale publike, then to that in private families ? To shut vp the point: That spirituall sword deprives of spirituall rights, that concerne the kingdome of Heauen, deprives none of his ciuill rights, which hee hath as a member of ciuill societie. *r The keys are giuen to the Church, to open and shut the kingdome of heauen,* meddle not at all with the kingdomes of the earth.

r Mat. 16. 19.

s Pro. 14. 21.

I conclude it with that admonition of *Salomon: My sonne, s feare the Lord and the King, and meddle not on any pretence with them that are seditious.* Are they impious ? pray for their pietie ? Are they tyrannous ? pray God for thy patience, and their inspiring with clemencie. Presumes any to excommunicate ? Know first, if any such power bee giuen vnto men ouer Kings and Princes, yet is it inuested in the persons of their owne Pastors.
2. If it be not regularly done, a nullitie there is in their conscience, and ought to be in thine esteeme.

esteeme. 3. If neuer so ordinately, it depriues but of spirituall, not of ciuill titles.

The last thing remaines, the infirmities of your persons : *ye shall die as men*. The originall is as *Adam*, which *Ierome* takes properly, others appellatiuely ; the sense is both wayes the same.

The sentence some conceiue a commination, some onely as a monition, the latter clause is no doubt a threatning ; this former best interpreted a monition. It comes in, mee thinkes, as that *stake in Pauls flesh*, after his extraordinary reuelations, *least he should bee exalted aboue measure* : or as the voice of the crier following the tryumphers Chariot in Rome, *estsoones ringing that in the eare, memento te esse mortalem*.

A meditation necessary for all men ; most for them of highest dignity : how prone wee are to conceit in our very nature something more then humane, because our persons are clad with diuine dignities, we see in plentiful experience. *Herod* in his magnificence admits the applause of the people, *The voice of God and not of man*, till hee learned by experience that the *wormes should eat him*. That monster of men in Rome, puffed vp with successe of victories, attempts to imitate thundering *Jupiter*. *Seneca* scoffeth at his pride: but so true it is that the Psalmist hath ; *Man being in honour hath no vnderstanding*, nor so much as remembrance of humane infirmity.

I confesse, I seldome read of any that could hope for immortality vpon earth. But the absurd

Hieron, in locū.

1. Cor. 12. 7.

*u Acts 12. 17.
22. 23.*

x Psal. 49. 20.

desires of some I haue heard of, wishing, if it were possible, to perpetuate a miserable life in this sinful state vpon earth; rather then to aduventure their soules vpon vncertaine hopes (as to them they seeme) of a better state in the life to come. I maruell not at it. Its their profession; *this life they know, that other they know not.* A speech saouring of the little relish of the things of God: and euidenting their no title to the comforts of Gods kingdome. This life they know; would God they knew it, either as *Apuleius*, or but as *Augustine* describes it. * *Inter casus ambulamus: Wee walke amiddest a world of casualties. Si vitrei essemus: Yet were our mettall but as glasse, lesse reason wee had to feare mishappes; but its much more fraile. Fals by mishaps we feare for those brittle vessels: but age or sicknesse wee feare not in respect of them. Man therefore more fraile then they; who besides the many casualties that haue continuall intercourse in his life, lies open to infeebling by age and sicknesse; for suppose no casualty betide vs: yet tempus amoulat, utat homo ictum, numquid vitat exitum?*

I am sorry wee should haue cause to teach by instruction, that which fooles may learne by experience. * *Death pit eth not pouerty, nor reuerence riches; spars no mans birth nor qualitie, nor age, the odds is this onely betwixt old and young, Senibus in ianuis, adolescentibus in insidijs est.* My purpose is to be your remembrancer, no teacher of mortality.

This onely I beseech you consider with mee,

What

* Aug. de verb.
Dom. secund.
Matth. ser. 4.

* Bernard. de
consol. ad cle-
ric. cap. 14.

Whatsoever eminence of dignitie God hath clothed you withall, hee hath not exempted you from condition of mortalitie. Yee shall use like men * *ἡλικία τοῦ ἀνθρώπου*, in the eminence of dignitie, yee are like unto God; *ἡλικία τοῦ σώματος*, in the esse- ce of your body, of the same condition with meaneſt men. The principles of your constitution al one; *πάντες ἐκ τοῦ αὐτοῦ πνεύματος καὶ τοῦ αὐτοῦ ὕδατος*. Clay we haue all the first father and founder of our generation; *ἡ οὐκ ἴδιον ἀποκλυσθῆναι, ἡ οὐκ ἴδιον ἀποκλυσθῆναι*. As well the Prince in his throne, as the beggar vnder the bush, our genus is *lutulentum*; dirtie, at least dustie; and our ende resolution into the same principles. It is appointed to all men once to dye. Remember the consequent; after that comes iudgement. Thus thinke euen when ye sit Iudges of other mens liues, ye haue not *arbitrium*, no not of your owne. There is ^a no man that hath power ouer the spirit, to retaine the spirit, neither hath hee power in the day of death, neither is there discharge in that warre. When thoughts of pride, or peruertering iustice shall arise, thus thinke; My^a breath is in my nostrills: What if the Lord should cite mee to his tribunall, euen now when I thinke of abusing iustice, a thing so sacred? ^b As the tree falls, so it lies; so as we die, so are wee presented to iudgement.

It is an error of mans pride, to thinke they shal haue esteeme at that day, according as they were more or lesse cladde with dignities in this life. Death strippes of all dignities, and wee are presented naked to the Lords tribunall. ^c Blessed is the man that dies in the Lord; his workes follow him;

^d his

* *Agape, in
parante, ad Im-
perium Imperat.*

y Heb 9. 27.

Eccleſ. 8. 8.

a *May* 2. 22.

b Eccleſ. 11. 3

c *Apoc.* 14. 13

d Psal. 49. 17.

^d his pompe he leaues behinde him. Yet hearken to a course whereby yee may perpetuate iudiciall dignitie, and at the great day sit on Thrones iudging the Tribes of *Israel*. Not dignitie, but sanctitie makes vs Christs Assellours. The
^e *Saints shall iudge the world*. This sanctitie manifest in your liues, in your callings, my soule for yours, your resurrection shall bee glorious. In case it be neglected, heare what, not I, but the Lord by his Prophet threatneth; yee shall fall like one of the Princes.

e 1. Cor. 6. 2.

Hier. ad loc. m.

They are witty and industrious niceties that *Hierome* hath, enquiring the sense of this commination. This one of the Princes hee conceiues to be the deuill, that prince of the aire, *Lucifer* the prince of the deuils, the prime deuill amongst the Legions of infernall spirits. As *Lucifer*, so shall ye fall. *Non potest Angelica dignitas mortem recipere, sed tantum ruinam*. The deuill died not, but fell from the dignitie of his creation. Thus *Hierome*; with whom accord *Augustine* and *Theodores*.

Augustin. &
Theodores. ad
locum.

Thus rather conceiue the Prophet, vpon hypothesis of their iniustice impenitently continued, to threaten the ruine of their thrones, and destruction of their persons, by some speciall hand of God. And the better to set before their eyes the horror of their fall, and withall to preuent the securitie might arise from their present greatnes, he remembers them of Gods wrath and powerfull destruction poured out vpon the Princes of the Nations, which the Lord had cast out before their eyes, suppose vpon ^f *Oreb* and *Zeeb*, *Zebah* and

f Psal. 83. 11.

and *Zalmunnah*, whose overthrow to like purpose the Prophet mentions in the next following Psalm.

The point here to be noticed is the *iudgement of God against iniustice and crueltie, threatned and exemplified*. Consent of Scriptures for like threatnings read at your leisure, *Mich. 3. 9. 11. 12. Zeph. 3. 3. 4. Ezek. 22. 27. 31.* Others many you may obserue as you reade. Executions perhaps will more moue; and in this kinde stories abound. * *The downfall of Eli*, a deare seruant of God once Iudge in *Israel*, for conniueance *onely* and foolish pitie, (where bowels of nature might seeme, if not to dispense with seueritie, yet to excuse his lenitie) Scriptures haue registred for our warning and terrour. For higher degrees of iniustice, records are plentifull: few tainted with that sinne haue died the common death of men, or beene visited with the common visitation of all men. Of *Pilate* write * *Eutropius* and *Eusebius*, how vnder *Caius* the Emperour he was miserably tormented, and in the anguish of his soule chose this *compendium* of his tortures, to be his owne death-man. * *Vigilius Saturninus* President and Iudge at *Carthage*, the first (saith *Tertullian*) that drew sword against vs, lost his eyes. *Claudius Herminianus* President of *Cappadocia*, after many cruel vexations of Christians, stricken with the pestilence, was eaten vp of wormes. * *Antiochus* President and Iudge vnder *Aurelian*, whilest *Agapetus* the Martyr is in his torments, fals suddenly from the iudgement seat, and crying out of the burnings he felt in his bowels,

E

els,

g 1. Sam. 4. 18

1. Sam. 2. 12.
23. 24. 25.* *Eutrop. lib. 7.*
*Euseb. Eccl. hist. li. 2. ca. 7.** *Tertullian. ad Scapulam.** *Hemist. de Exford.*

els, gives vp the ghost. These you will say were at the highest point of iniustice, persecuting to death Christ in his members. But remember, 1. that in iniustice as in other sinnes, the downfall is headlong, and men once giuing reines to themselves in euill, know no stay till they come to extremities. 2. Besides, where the fact is not so foule in it selfe, circumstances may make the iniustice as damnable in vs. These are examples of Gods immediate executions: there are others wherein hee hath vsed men as his instruments. The *Romane lawes of the twelue Tables appointed death for that Iudge that should be convicted to haue peruerterd iustice for money: according thereto were their executions, till such time as corruption growing into great personages, they mitigated the seueritie, and exchanged it for banishment and confiscation of goods. **Cambyses* King of *Persia*, hauing detected the corruption of a Iudge in his kingdome, commands him to bee put to death, his skinne to bee pluckt off, and spread vpon the iudgement seat as a carpet or hangings, his sonne to sit in the fathers Throne so adorned, that he and al posteritie might feare for euer to peruert iustice, and to deale vntruly in iudgement.

My Lords, of these whether immediate or mediate iudgements of God, thus thinke as *Paul* aduiseth: ^h *They happened to them as ensamples, and are written for your warning*, to make you cautionate how yee fall by example of like iniustice. I say as **Ambrose* when hee closeth the Story of *Achab* and

* *A. Gellius*
Noct. Attic.
lib. 20. cap. 1.

* *Tit. ff. de C.*
ad leg. Foul.
repetund.

11. Cor. 10. 11

* *Ambrosius*
Nichasius legat.
elii. cap. 11.

and Iezabels fearefull end : *Fuge ergo diues huiusmodi exitum. Sed fugies huiusmodi exitum, si fugeris huiusmodi flagitium.* My Lords, tremble at such ends, and be carefull to auoid them. Such ends yee shall auoid, if yee carefully flie from such like iniustice. *Faxit Deus. Cui gloria in sacula saculorum.*
Amen.

FINIS.
